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No. 7

Editorial Notes.

The Editor of the *Arya Patrika* writes of Indian women as follows:—

"The ancient ideal of woman is loftier than either the Hebrew or the Christian ideal, and, yet it is sad irony of fate, that nowhere in the modern world does woman occupy so insignificant a place as in Indian Society."

It is encouraging to see educated Indians awaking to the need of improving the condition of Indian womanhood. But surely it is hardly necessary to discredit the Hebrew and Christian ideals. These ideals belong to the people, who to-day lead the world's highest civilization, and they stand out before India's reformers as ideals which they might well adopt. If Vedic ideals are more perfect, why have they not been adopted?

Is it not true that before these ideals for womanhood can be realized, India's manhood must be reformed? For the same reason that a democratic government is impossible in India, ideal freedom for India's womanhood is impossible. A general progress in ethical culture is being made, but as yet it is for the most part a mere matter of theory. The dignity of woman must first be established in the home where husband and wives shall live together as equals, where brothers shall treat their sisters, not only with respect but as having the same rights, where women shall inherit property and hold it in their own right, whether single or married. Education of women is the first step in this reform; not merely

as an expedient to improve the race of men, as most Indian reformers put it, but as the right of women, endowed with the same intellectual capacities as men. This we have reason to believe was the position of Aryan women in the most ancient times of which we have any record. This is practically the ideal of Christian womanhood in India today. Does it never occur to our Arya friends, that the acceptance of Christianity would bring to them almost at once the social reforms they so earnestly crave?

In the same issue, our contemporary quotes a paragraph from Prof. Muirhead's article on "Religion a necessary constituent in all education" and for the sake of a single sentence: "that Christianity hitherto has treated human nature as essentially corrupt," he makes the following comment:

"The reader of the *Patrika* must know that the very foundation of Christianity has been raised upon the essential corruptness of human nature. Adam sinned and human nature became sinful. Christ came into the world to atone for sin. If the human nature be not treated as essentially corrupt, Christianity will become superfluous. The change will knock the bottom out of Christianity, yet the change is there. We do not know how our Indian missionaries receive it. All the sermons which they have committed to memory dwelling upon the sinfulness of the nature of man will become useless. The change may not be welcome to our Christian friends, but it is welcome to us. We treat it as a vindication of the honour of human nature."

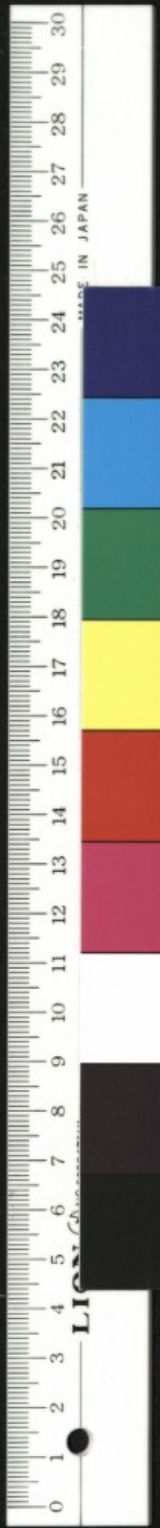
We think the missionaries will have much use for their old sermons on

human depravity and for also many new ones. For, in spite of all the efforts of sinful men to bolster up the poor fabric of selfrighteousness, there stands out, in perfect view of every man, the fact of sin as belonging to every son of Adam by ordinary generation. The religion that ignores this fact, or minimizes in any manner the heinousness of human depravity, fails to satisfy man's most profound necessity. The yearning desire of every soul convicted of sin is for reconciliation with God. His cry is "what shall I do to be saved?"

We are somewhat surprised that a Hindu, still zealous for the doctrine of transmigration and believing that every man born into the world has had a previous existence, and that the present existence was necessitated by Karma, should find fault with the Bible teaching of the depravity of human nature and the absolute need of regeneration. The Christian rejoices to know that the grace of God, in the atoning death of Jesus the Christ, has availed for the salvation of the children of sinful humanity; but the same Jesus, who said, "Suffer the little children to come unto me for of such is the Kingdom of Heaven," also said, "Except a man be born again, he cannot see the Kingdom of God"; and making it still plainer he said, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, ye must be born again."

We have been asked to announce that the date fixed for the next Siklot Convention is Sept 25-Oct. 4th. All are very warmly invited to be present at this Convention.

The sad news of the death of Chandra Leela has been published. She was a most remarkable woman. The Indian Church may well be proud of her. Those who would like to read the story of her life should get it at any of the Book Stores. It is published in Persian Urdu and Gurmukhi by the C. L. S., Ludhiana. (Price 2as paper and 6as cloth.)



TEMPERANCE & PURITY.

In the United States of America a great crusade is being carried on against the saloon. In many States, the sale of intoxicating drinks as a beverage is prohibited under severe penalties. At present about one half of the population lives in prohibition territory. Many have been prone to sneer at the work of Temperance reformers in such States. They claim that the people who want beer and whiskey can get it and do get it somehow. But the facts prove the temperance work to be productive of great blessing. The State of Maine was fifty years ago one of the poorest States in the Union, but in 1900, says the *Missionary Review of the World*, it had more banks, and over twenty millions more money in them, than the State of Ohio with six times its population. Kansas, out of its 105 counties, has 84 with no paupers in them; in 535 the jails have no inmates; and in 37 no criminal cases are docketed. The Temperance Movement is making rapid progress in England, France, Germany and Africa.

We are sorry to see the rapid spread of the drink habit in India. The revelry and ribald songs, which make up much of the attraction in the licensed liquor shops in our cities, remind one of the saloons in America. An increase of crime and vice of the grosser kind will surely follow in the wake of the drink habit.

WHEN NOT TO SPEAK

A Quaker once said: "Friend, if thou canst not speak well of thy neighbor, speak not!" It would be well if this were "written on the palms of our hands," that we might never forget such good advice. An evil whisper plants itself in fertile soil without effort, and discord springs up to blossom abundantly. Speak well of your acquaintance, or say nothing. Be charitably inclined toward all, for who is blameless or undeserving of reproof? "Judge not, that ye be not judged."

HENRY TAYLOR GRAY.

CLOSING ADDRESS

OF THE HON. SIR ANDREW FRAZER,
K. C. S. I.

Moderator of the Indian Presbyterian General Assembly—Cont'd.

Fathers and Brethren, there are difficulties before the Indian Presbyterian branch of the Catholic Church. To one of these I have already referred, namely, the relation between Indians and Europeans. I have said that I believe it to be a duty of the Church not to accentuate the distinctions which exist between these classes, but to accept the true Christian doctrine which wipes them out altogether. Anything else tends to destroy the true spirit of the Church. It may be necessary in certain places, especially in large Presidency towns, to have separate congregations for Indians and Europeans, if only on this account that the language difficulty seems to require it, and also that these two classes to a large extent reside in different parts of the town, which are remote one from the other. But if this is necessary on these grounds, it ought to be necessary on these grounds alone; and every effort should be made, as far possible, to minimise the separation. The congregations might take an interest in one another. They might meet together at the Lord's Table. They should do all that they can to show that they realise their real oneness in Christ Jesus. The Indian Church will lose much, and the European Christians will lose even more, by the accentuation and perpetuation of these distinctions. The spirit of Christ is the spirit of humanity not of race. The spirit of Christ is that of the Lord, Who "hath made of one blood all nations of men to dwell on all the face of the earth." It is that spirit that we ought to seek to realise.

Another danger which presses itself on my attention is, that forms, ceremonies and methods may easily have too large a place in the mind of the Church. Our experience in secular life makes us realise that, however valuable reports and statistics and figures and returns and organisations may be, something more than these is required: the living touch with our work, earnestness in the discharge of our duty, loyalty to the authority we serve, and a desire to

co-operate with all who are in any way concerned in advancing the interests which have been committed to our charge. The man who, forgetful of these interests, makes friction and causes departmental jealousy and conflict, is, fully to this extent, a bad officer or servant. Fellowship in labour is necessary. If that is true in the secular world, it is surely not less true in the spiritual. We cannot have the spirit that we need, except in living union with Christ and devoted loyalty to Him. It is necessary that we should learn the lessons that are taught us in the New Testament, a book given to us that the things that are written therein may bring us into fellowship with one another, and that our fellowship with the Father and the Son in the Holy Spirit may bind us to one another. We cannot be content to have fellowship with Christ, merely as members or even as individual congregations. Such fellowship must bind us together in the One Church which He loved and for which He gave Himself. The constraining love of Christ, the vivifying power of the Holy Spirit, and the walking with the Father in light, are necessary not only for the members of the Church but for the Church herself. The Church herself is "an elect race, a royal priesthood, a holy nation, a people for God's own possession, that she may show forth the excellencies of Him who called her out of darkness into His marvellous light." She has to live before men as a Holy Catholic Church, so that men may glorify our Father in Heaven.

Another difficulty to which I desire to refer, is the great importance of having a regularly ordained and trained Christian ministry. I am a layman; and I may therefore perhaps speak of this with the greater freedom. I do not aim at having all ministers uniformly and equally trained and educated; for there are some cases, such as poor village congregations, where the same training does not seem to be necessary as is required for cities and intellectual centres. There are places where a knowledge of English or a high training in secular learning and science is not required. But there are places also where they are absolutely essential. The same qualifications are not required for both. But for all

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an adequate and careful training is necessary. This has not been forgotten in the past. The membership of this assembly itself gives evidence of it. We have here ministers of different degrees and kind of training, but all trained and all doing together the one work, each in his own sphere. This must not be lost sight of in the future. For we ought to have ministers to whom the people will look up, who will be able to lead them, and whom the people will be able (as the Apostle Paul says) to 'know' or recognise as true ministers who labour among them and are over them in the Lord, men sent out not only with the imprimatur of the Church but also manifestly with the gifts and attainments necessary for their work.

Such a ministry we have known, humble, hard-working, unostentatious, but well qualified, celebrating with reverence and dignity the ordinances of the Church, and setting an example to the people. Do you remember Chaucer's poor parson of whom he said—

"This noble ensample to his sheep he gave
That first he wrought and afterward he taught.

Out of the Gospel he the wordes caught;
And this figure he added eek thereto,
That if gold ruste what shall iron do?
For if a priest be foul, on whom we truste
No wonder is a lewed (lay) man to ruste,
But Cristes loore, and His apostles twelve.

He taughte; but first he folwed it hymselfe."

We want men able to go about among the people, sharing their sorrows, lightening their burdens, soothing their spiritual doubts, reproving their sins, healing their differences, and bringing among them the knowledge of the Lord of Love. The Church requires to set up a high standard for her ministry. I need not add that her sons require to set up a high standard for themselves. They must love the work for the work's sake and for the Master's sake. They must be prepared to make sacrifices, pecuniary and other, for the privilege of this high service to the Church. They must imitate the faith of those who in all the ages of the Church's history have suffered much in doing what it is so easy for me to advise.

Let me say, to avoid misconception, that when I speak of training, I am not forgetting that something more is required than secular and theological instruction or education. The work of the ministry requires not the Church's license only, but what has been called the "divine license to preach." It requires, for example, personal insight and experience, the knowledge of self, of weakness and of sin. It requires the revelation of God and personal knowledge of Him as the Saviour God. It requires the joy and light, continuous and abiding, of the presence of the Holy Spirit. But for the giving of this the Church is largely responsible, though she cannot give it of herself. In the school of God, God teaches; but He intends that the Church should help Him in His teaching. The Church must train the minister; and the minister must work. It is a sound principle, I think, for both the Church and its ministers to adopt, which is set forth in the language of David to Araunah, "I will not offer unto the Lord my God of that which doth cost me nothing." In preparation for the ministry, and in the discharge of the duties of the ministry, there must be sacrifice and labour. It is not only, however, in hard study, in the preparation of sermons, or in visiting among the people, that the cost of that which is offered consists. It may be sometimes in the experience through which in the school of God the qualification for service has been obtained.

To be concluded.

The sense of man is liable in such an age as this to exceed the sense of God. The achievements of science become the excuse for magnificent ambitions and a splendid selfishness. Men look to the world for their inspiration and courage. The deeds of great men become the enemies of faith and religion. It is difficult to provoke men to repentance and prophesy a cross, when they have offered so many sacrifices at the shrine of their own will. It is not strange, indeed, that in such times rationalism should make great advances in our churches, and that there should be new theologies based upon "the sense of divinity in man."

WHY KOREAN CHURCHES GROW.

One reason why church membership does not mean more to some is because there are so few requirements in order to become a member. The spirit of self-sacrifice and personal effort are seldom emphasized. In Korea, no convert expects to come into the church, until he has brought another convert with him. What a reformation it would work in this country if the churches here would adopt this plan. The membership of the church in Seoul, Korea, has quadrupled in a year. There they pledge subscriptions of time instead of money. Whatever time a member pledges, he gives up his business and devotes all his time in leading people to Christ. One man pledged three months. All pay their own expenses. Under this plan there are so many converts that all the time of the missionaries is given to training the converts. The churches in Korea gain from fifty to one hundred per cent in membership every year. One man has baptized over a thousand persons.

Home Herald.

It matters not where or what we are, so we be his servants. They are happy who have a wide field and great strength to fulfil his missions of compassion; and they, too, are blessed who, in sheltered homes and narrow ways of duty, wait upon him in lowly services of love. Wise or simple, gifted or slender in knowledge, in the world's gaze or in hidden paths, high or low, encompassed by affections and joys of home, or lonely and content in God alone, what matters so that they bear the seal of the living God? Blessed company, unknown to each other, unknowing even themselves.

Cardinal Manning.

"FRET NOT THYSELF."

The little sharp vexations,
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell him about the heartache,
And tell him the longings, too;
Tell him the baffled purpose
When we scarce know what to do;
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

Phillips Brooks.

TELEGRAMS.

London, February 5.

In the House of Commons Sir Henry Cotton asked Mr. Morley in view of fact that whippings for petty thefts in India increased during famine years to instruct the Government of India that such punishment should not be inflicted during the present year.

Mr. Morley in reply said he believed that the magistrates would make due allowance for poverty and destitution and special instructions were unnecessary.

Legislation amending the Whipping Act would be undertaken during the Calcutta session.

The new Belgian Premier has announced that the Government has decided to ask the Congo State to negotiate afresh for its transfer to Belgium.

This is regarded as admitting that the present annexation treaty is impracticable.

A despatch from St. Petersburg states that in the court martial regarding the surrender of Port Arthur, the public prosecutor has demanded the penalty of death, in the case of General Stoessel, General Reiss, and General Fock, and ten years confinement in a fortress in the case of General Smirno.

The correspondent of the Times telegraphs from Washington that reports are current that Admiral Evan's fleet is to be reinforced by a number of new battleships and cruisers, and that a fleet of eight vessels will be left at the Philippines on the homeward voyage.

London, February 6.

Mr. Smuts, speaking at Johannesburg, denied that the Government had climbed down regarding the Asiatics settlement. He eulogised the Imperial Government for non-intervention.

A Convention of Asiatic Exclusion Leagues has opened at Seattle. The representative of the American Federation of Labour delivered an impassioned anti-Japanese speech.

A French column, yesterday, advanced beyond Berrechid, repelling several attacks. Five French were wounded, but the enemy's loss was serious.

The King and Queen and Prince and Princess of Wales on Sunday will attend a requiem service to Don Carlos, at St. Paul's Cathedral.

Prince Eitel Frederick will represent the Kaiser at the funeral, and not Prince Leopold as was at first announced.

M. Bryan has opened his Presidential campaign at New York.

He denounced Trusts, and endorsed President Roosevelt's Policies, which he declared the republicans would never carry out.

A telegram from Algiers states that the missing geodetic survey party is safe.

Allahabad, February 6.

The Pioneer says—Sanction has, we understand, been given to the abolition of the double-headed stamps now used for telegrams in India. Ordinary postage stamps are to be employed for prepaid telegrams, and receipts will be given for messages.

There will thus be one class of stamp only, for postal inland revenue, and telegraphic purposes, a reform which should be most acceptable to the commercial community and general public.

London, Feb. 7.

Kaid Maclean has arrived at Tangier.

The Turkish commander on the Turco-Persian frontier telegraphs that the occupation of Sujbulak was due to the Sunnite inhabitants complaining of atrocities of the Perso-Turkish revolutionaries.

Fizil Pacha has been ordered to withdraw immediately to the Turkish side of the frontier.

After a prolonged meeting at Constantinople the Ambassadors addressed a note to Porte rejecting the Porte's conditions for the renewal of the mandates of the foreign reform agents in Macedonia and insisting on compliance with their demands.

The most disastrous fire in the history of New Zealand occurred yesterday in the heart of Christchurch where a large block of business premises was destroyed. The loss amounts to half a million sterling.

The Anti-Asiatic convention held at Seattle has ended after adopting a memorial to Congress demanding the obsolete exclusion of Oriental labour.

London, February 8.

A group of Moderate Liberals has been formed to urge the Government to resist the Advocates of Economy in naval expenditure.

London, February 7.

The Royal funeral took place at Lisbon to-day. The cortege arrived at the church in perfect order and great solemnity. The coaches were canopied in black velvet, embroidered in gold.

The Royal family did not attend the funeral.

It was significant that Black Horse square the scene of the assassination was empty, save for the troops. This is partly due to the orders of the police and partly to superstition.

King Edward and Queen Alexandra with the Prince and Princess of Wales attended a Requiem Mass at the Catholic Church of St. James.

London, February 8.

Continuous masses of people yesterday passed through the chapel in the palace in presence of the remains of the late King and Crown Prince, which were viewed by the Court and Diplomats.

It is expected that King Manuel and Queen Amelia will be absent from the funeral to-day.

Stringent precautions have been taken to prevent outrage.

London, February 7—7.10. p. m.

Advice from Morocco states that the Moors with three guns attacked the French who were bivouacking near Bettat. Three French were killed and fourteen wounded.

The Moors who showed less dash than usual were routed.

THE INDIAN STANDARD.

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